

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CONDITIONS.

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From the New-York Daily Advertiser.

We publish to-day a letter on the Cherokee Indians, which we think contains a more satisfactory, as well as a more authentic account of that nation, than any we have seen. The author, Mr. David Brown, a native from Cherokee, is well known as a young man of talent and worth, and from the zeal with which he has devoted himself to the service of his countrymen, as well as for the character he has acquired for intelligence and piety, is likely to prove of the highest value to his countrymen, by encouraging them in the course of civilization on which they have so successfully entered. Such a man as Mr. Brown is also particularly wanting to communicate to the people of the United States information concerning the condition, and the interests of the Indians.—The connection which subsists between the white and the red men in this country, imposes numerous and solemn duties upon the former, which a large proportion of them, we doubt not, are willing to acknowledge and perform. But from the difficulty of obtaining a correct acquaintance with Indians through the usual questionable channels, men of the best judgment and the most benevolent intentions, have been too frequently obliged to act with uncertainty and a want of confidence, for fear of doing injury instead of good.

The Indians are placed in a most unfortunate situation. Their enemies are near, and the few friends they can boast of, too far off to understand their wants or to obtain justice for them. Of this we have had melancholy proof in the recent proceedings of the Governor of Georgia and his party, which, it is to be hoped, will serve as a warning in all cases of a like kind for the future. How differently does the death of McIntosh appear, as well as the wish of the Creek nation, when represented by Governor Troup, and David Brown! The letter we publish will show what advances Indians have actually made in cultivation, and what claims they have to our protection.

Willstown, Cherokee Nation, 2d Sept. 1825.

To the Editor of the Family Visitor, Richmond.

Dear Sir,—In my last letter, from Creek Path, to you, I stated that there was some probability of my returning to Arkansas. I touched on the unhappy separation of the Cherokees into divisions—on the improved condition of those on this side of the Mississippi, in a moral, intellectual, and religious point of view—the evil consequences that would follow, in the event of their removal to the wild and inhospitable regions of the west—that unless physical strength should guide the measures of the United States government, the Cherokee title to this land will remain so long as the sun and moon endure—the slow progress I make in translating the New-Testament, in consequence of the non-existence of a dictionary, or complete grammar, in Cherokee—the philological researches of one in the nation whose system of education had met with universal approbation.

Allow me, dear sir, now the pleasure to fulfil the promise I made you, that I would pick up and send you what I had omitted. Recently I have been travelling a good deal in the nation, in order to regain my impaired health. My Heavenly Sovereign permitting, I expect to return to Arkansas in the month of October next. I have made a hasty translation of the four gospels, which will require a close criticism. On my arrival at Dwight, I shall pursue the delightful work; and I hope that the day is not far distant, when the Cherokees, my brethren and kindred according

to the flesh, shall read the words of eternal life in their own tongue. I will here give you a faint picture of the Cherokee nation and its inhabitants. In the mean time, however, it must be borne in mind, that it is the mass and common people that form the character of a nation, and not officers of government, nor the lowest grade of peasantry.

The Cherokee nation, you know, is in about 35 degrees, N. latitude; bounded on the north and west by the State of Tennessee, on the south by Alabama, and on the east by Georgia and North Carolina. The precise quantity of land over which the Cherokees claim sovereignty, is not yet ascertained, and consequently I cannot say; but this I can readily say, they have no more to spare. This country is well watered; abundant springs of pure water are found in every part. A range of majestic and lofty mountains stretch themselves across the nation. The northern part of the nation is hilly and mountainous. In the southern and western parts there are extensive and fertile plains, covered partly with tall trees, through which beautiful streams of water glide.—These plains furnish immense pasturage; and numberless herds of cattle are dispersed over them. Horses are plenty, and are used for servile purposes. Numerous flocks of sheep, goats, and swine, cover the valleys and hills. On Tennessee, Ustanala, and Ganasagi rivers, Cherokee commerce floats. The climate is delicious and healthy; the winters are mild. The spring clothes the ground with its richest scenery. Cherokee flowers of exquisite beauty and variegated hues meet and fascinate the eye in every direction. In the plains and valleys, the soil is generally rich; producing Indian corn, cotton, tobacco, wheat, oats, indigo, sweet and Irish potatoes. The natives carry on considerable trade with the adjoining States; and some of them export cotton in boats down the Tennessee to the Mississippi, and down that river to New-Orleans. Apple and peach orchards are quite common; and gardens are cultivated and much attention paid to them.—Butter and cheese are found on Cherokee tables. There are many public roads in the nation, and houses of entertainment kept by natives. Numerous and flourishing villages are found in every section of the country. Cotton and woollen cloths are manufactured here. Blankets of various dimensions, manufactured by Cherokee hands, are very common. Almost every family in the nation grows cotton for its own consumption. Industry and commercial enterprise is extending itself in every part. Nearly all the merchants in the nation are native Cherokees. Agricultural pursuits, the most solid foundation of our National prosperity, engage the chief attention of the people. Different branches in mechanics are pursued. The population is rapidly increasing.

In the year 1819, an estimate was made of all the Cherokees; those on the west were estimated at 5,000, and those on the east of Mississippi, at 10,000 souls. The census of this division of the Cherokees has again been taken within the current year, and the returns are thus made; native citizens, 13,563; white men married in the nation 147; white women, do. 73; African slaves, 1277. If this summary of Cherokee population from the census, is correct, to say nothing of those of foreign extract, we find that in six years the increase has been 2,562 souls. If we judge the future by the past, to what number will the Cherokee population swell in 1836? How vain, then, to talk of Cherokee deterioration?

White men in the nation enjoy all the immunities and privileges of the Cherokee people; except that they are not eligible to public offices. In the above computation of the present year, you perceive that there are some African slaves among us. They have been from time to time brought in and sold by white men; they are, however, generally well treated, and they much prefer living in the nation to a residence in the United States. There is hardly any intermixture of Cherokee and African blood. The presumption is, that the Cherokees will, at no distant day, co-operate with the humane efforts of those who are liberating and sending this proscribed race to the land of their fathers. National pride, patriotism, and a spirit of independence, mark the Cherokee character.

The Christian religion is the religion of the nation. Presbyterians, Methodists, Baptists and Moravians, are the most numerous sects. Some of the most influential characters are members of the church, and live consistently with their profession. The whole nation is penetrated with gratitude for the aid it has received from the

United States government, and from different religious Societies. Schools are increasing every year; learning is encouraged and rewarded. The younger class acquire the English, and those of mature age, the Cherokee system of learning.—The female character is elevated and duly respected. Indolence is discountenanced. Our native language, in its philosophy, genius, and symphony, is inferior to few, if any in the world. Our relations with all nations, savage or civilized, are of the most friendly character. We are out of debt, and our public revenue is in a flourishing condition. Besides the amount arising from imports, a perpetual annuity is due from the United States, in consideration of lands ceded in former periods.—Our system of government, founded on republican principles, by which justice is equally distributed, secures the respect of the people.—Newtown, pleasantly situated in the centre of the nation, and at the junction of Ganasagi and Gusuwati, two beautiful streams, is the seat of government. The legislative power is vested in, what is denominated in the native dialect, *Tsalagi Tintlawigi*, consisting of a national committee and council. Members of both branches are chosen by and from the people, for a limited period. In Newtown, a printing press is soon to be established; also a National Library, and a Museum. An immense concourse of people frequent the seat of government, when *Tsalagi Tintlawigi*, is in session, which takes place once a year.

Nothing has excited so much interest, for many years past, as the unhappy fate of our friends and allies, the Creeks; and the whole nation deeply sympathizes with them. The news of McIntosh's death gave universal satisfaction in the nation. I say, satisfaction, the same that is felt when a dangerous rattlesnake is killed. McIntosh was a notorious traitor, and made great efforts to overthrow our happy domains. His character was well known here; treacherous deeds marked his steps. His intrigues and efforts to blast our dearest hopes and interests, in a disgraceful manner, will not soon be forgotten—his name will long live in the annals of Cherokee history—not as an honorable and patriotic statesman, but as a traitor to his country; the most despicable Creek that ever lived. This is the language of every Cherokee, and I am persuaded of every honorable man in the United States. Indeed none can forbear to eye his character with contempt, and who is there in the Cherokee nation to mourn his tragical end? Not one. But I have done, and have only room to promise you a letter from the banks of the Arkansas, and respectfully to bid you farewell. Yours truly, D. BROWN.

CHEROKEE MISSION.

Indian Civilization.

The annexed letter, from the Rev. Intelligence, on the subject of the intermarriages between the Indians and females at Cornwall, on which so much has been said, will be interesting at the present time. It is addressed by one of the Missionaries among the Cherokees to Mr. Northrup, father of the wife of John Ridge.

Willstown, Cherokee Nation, August 15, 1825.

DEAR SIR,

Though a stranger, my acquaintance with your beloved daughter, Mrs. Ridge, will doubtless render a few lines acceptable. I should not however have taken the liberty to write at this time, were it not for a letter lately received by Mr. Ellsworth, from Brother D. Carter, stating reports in circulation relative to Mr. Ridge's abusing his wife. Mr. Ridge has not seen this letter, and I hope never will. I think he has been sufficiently abused already. I do hope, my dear friends, that you will not suffer your minds to be disturbed by any false rumours or flying reports that may be designed further to injure his reputation, and blacken more and more the character of the inoffensive aborigines. I say inoffensive, because I consider them so in comparison with many of their envious and malicious white neighbours.

I have long been acquainted with Mr. Ridge, and his family connexions. And when he wrote to obtain permission to marry your daughter, his mother showed me the letter, and requested my advice. I told her that a white woman would be apt to feel above the common Cherokees, and that I should think her son would promise more usefulness to his people, were he to be connected with them in marriage. His mother wrote to him, and I believe refused her consent, until he wrote a second time, stating more particularly his affection for the young lady. Little did any of us think, that by this marriage he would expose himself to the hatred and slander of thousands who bear the Christian name, in

a Christian land. The father of Mr. Ridge is at home, just what you saw him to be at Cornwall, a gentleman. His mother, a pious devoted Christian, is also a lady. They live, not like common white people in the southern country, but will rank among the first. J. Ridge and his wife live with them. They have an apartment by themselves. And as I have understood by the Cornwall students, your daughter dresses richer, and appears more like a lady, than when at Cornwall. I am confident of this, that she is not called to engage in any manual labour further than she pleases; and has universally appeared cheerful and contented, whenever I have seen her at their house.

Another report, we understand has been circulated at Cornwall, injurious to the youth, who have been educated there:—viz., that these Indian youth, have nearly all turned back to their heathen ways. Where this report originated, is unknown to us, but I am happy to state that it is utterly false, with respect to the Cherokee youth. David Brown you know. He continues an ornament to the church of Christ, a bright and shining light among his people. E. Boudinot continues the same; and, if virtue, piety, and sound knowledge can recommend a youth, he would evidently adorn your distinguished circles in Connecticut. His mother is a most devoted lovely follower of Jesus, as far as we can judge by the fruit; and his father, and brothers, and sisters, are an honour to their nation. D. Tanchecchee is also the same, and is now engaged in the service of the mission as an interpreter. T. Bassel is at present a steady, moral, Christian member of the church at Brainard. John Vauu likewise continues steady, and attends meeting at Spring-place. Why then should it be said that these dear youth have turned back to their heathen practices? The truth is, they were not heathen when they went to Cornwall. Most of them, from early childhood had enjoyed a Christian education in the family of our excellent Father and Mother Gambold.

Dear Sir, you will forgive this hasty scrawl—the more readily, as my feelings have been much hurt this day, by seeing in a paper from the North, our brother Boudinot and Miss Harriet R. Gould held up to public censure and reproach, for a proposed marriage.

Yours respectfully,

D. S. BUTRICK.

P. S.—My dear friends, Mr. and Mrs. N. I perfectly agree with the sentiments and statements in the foregoing letter. Mr. John Ridge is a man of influence in the nation, and a member of the National Committee. Your daughter is much respected and beloved here. I hope that the people of Connecticut, for whom I have much Christian affection, will not cease to pray for the prosperity of Zion in this part of the world. My love to D. Carter and to all friends in Cornwall. The Lord bless you, and fill you with his holy love. Yours affectionately,

DAVID BROWN.

MISSION AT CAREY.

The following are extracts of a letter from the Rev. Isaac McCoy, dated Carey, Indiana, Aug. 1, 1825. It is given in the last Col. Star.

Since I saw you I have realized many changes, both in respect to outward circumstances and inward feeling. I have been carried to extremes of hope and discouragement, joy and grief. All, however, contribute to make me more heartily say, "The Lord is my portion."

Secluded as I am from Christian society, except in our own family, I have little to say, respecting what is going on in the world, that is not connected with the business of Indian reform. I am, in reality, among the Indians, in both mind and person; nor am I sensible that, in the course of seven years, or more, a desire to labour elsewhere has ever crossed my bosom.

We have experienced a pleasant season of religion, in which 23 persons, 14 of whom are Indians, were baptized upon a profession of faith in Christ. Yet the thorn accompanies the rose, and "the honey wears a sting."

Our school, and all our business at this station, and among these Indians, and at Thomas station, and among the Ottawa Indians, have been on the gaining hand from the first. Aside from what we see immediately on the mission premises, it has afforded us much satisfaction to discover among our rude neighbours a disposition to improve lands, and in reality some hopeful beginnings. Could unprincipled white people be kept from among them, they would soon do well.

Among our converted pupils are seven lads, who, we believe, ought to be allowed a better education than an ordinary mis-

sionary station can afford. The Indians ought to be made capable of taking care of themselves as soon as possible.

LETTER FROM MR. WOLFF.

The Missionary Herald for September contains a letter from this missionary to the Jews, dated Bassora, Aug. 10, 1824, and addressed "To all the American missionaries residing in Bombay." After speaking of his affection for them, for their labour's sake, and of the Christian communion which he enjoyed with their brethren, Fisk and King, in Palestine, he proceeds to inform them of his unexpected success in his mission at Bassora. A school was already established at that place on the Monitorial system, in which 32 Armenian, Catholic and Jewish boys were taught.

"You will be pleased to hear," says Mr. Wolff, "that the Armenian bishop and priest permitted me to deliver an Arabic and Persian sermon in their church, last Sunday, which was attended by all the Armenian and Catholic inhabitants of this place, and by the Armenian and Catholic priests and bishops. After the sermon was over, the Armenian bishop and priest, and the Syrian Catholic priest, gave to me the right hand of fellowship, and embraced me near the altar of the church, in the presence of the whole congregation. And you will be surprised, that I am permitted and desired by the representatives of the Roman Catholic church, to deliver an Arabic sermon in the French Catholic church, at Bussorah."

"The Syrian Catholic priest followed to day the example of the Armenian bishop, and preached to his congregation for the benefit of the newly erected school at Bussorah. He prayed for the prosperity of the English nation, and he has permitted me to pray next Sunday for the Pope of Rome, which I hope to be able to do in the manner I told him, viz. that I shall pray the Lord to pour out his holy Spirit upon the present Pope and all his Cardinals, that they may become true teachers of the everlasting Gospel."

Mr. Wolff requests the Bombay Bible Society to send him, at Bussorah, a quantity of Arabic, Persian, Armenian, and Hebrew Bibles and Testaments, for sale and for gratuitous distribution in Persia and Yemen or Arabia Felix. From Persia he intends to go to Bombay and vicinity, to visit the Jews there.

Benefit of Religious Seamen.

"I have," says a correspondent, "lately visited a captain's widow, who told me she was once in a foreign port, and early one Sabbath morning a captain of a neighboring vessel came on board while she was reading; he said, 'Poor creature, why do you sit reading there? why don't you go on shore and join those merry people in their dancing and singing party?' It will help to exhilarate and rouse your spirits; but she answered, 'I should think it a disgrace even on a week day, much more on a Sabbath.' 'Why,' says he to the captain, 'don't you send your wife on shore, and not suffer her to sit here reading her Bible? She'll be melancholy.' 'I esteem it an honour,' said the captain, 'to have a companion that delights in searching the Scriptures.' 'Well,' said the stranger, 'you seem to be all Methodists here. I have got a fellow on board that is always praying.' 'Well,' says the captain, 'does he do his duty?' 'Why, I must confess he does his duty; but as soon as he gets an opportunity, he is on his knees immediately.' 'We have an awful character on board that never speaks a word without an oath; we will make an exchange with you; send us your Methodist praying sailor—he may be the means of saving all our souls, and of preserving us from shipwreck at sea—and you shall have our swearing sailor.' 'No,' says he, 'if he can do so much for you, he may be the means of saving us, for we stand more in need of being saved than you. I went part with him.'—*Mariner's Magazine.*

THE INFANT PREACHER.

(From the Journal of a Missionary.)

I give you an interesting conversation between one of my Sunday School children, between five and six years old; named—, and her grandfather, with whom she was on a visit. The old man was then in a declining state:—

Child. 'I think you are very ill, grandfather.'

Grandfather. 'Yes, my dear, I'm very ill.' Child. 'Where do you expect to go when you die?'

Grandfather. 'To heaven I hope.'

Child. 'I hope you will; but if you do, you must leave off swearing and saying bad words: If you don't, you will go to a bad place, and there be tormented with wicked and miserable creatures; but if you go to heaven, you will be happy with God and Christ forever. But you must pray and keep on praying, and if you awake in the night you must pray. Grandfather do you ever pray?'

This last question, put with all the honest simplicity of infancy, touched the old man's heart, and melted him into tears. Nothing could have been said more pointed and seasonable, and I have reason to believe that a lasting impression was made upon his mind. He was soon after confined to his bed, when I visited him and had the satisfaction of hearing

the following lamentations from his lips:— "What a sinner I have been! What means have sinned! What a vile creature I am!" He also manifested an unusual abstractness from the world. "O," he said, "I have done with the world! the little time I may be spared shall be spent in mourning over my sins, and seeking an interest in the blessed Saviour!"

He died in peace; and who knows but at the last great day, it will appear that this was a brand plucked out of the fire, through the instrumentality of a little child belonging to a Sunday School?

From the Evangelist.

ON PREACHING THE TRUTH.

It is obvious, what is the most profitable method of preaching the truth. The Saviour preached it without disguise. His message itself was of the greatest importance. And he presented it in a manner so plain, that his hearers could well understand him. Indeed, he applied it to their hearts and consciences, as if he meant they should understand and feel it. Nor was this done by accident, or through the least want of discretion. For he knew what was the most profitable method of preaching. And he was perfectly disposed to adopt it. His example, therefore, exhibits the most profitable method of preaching the truth: viz. to preach such kind of truth as is most important and useful; to preach it in the most plain, intelligible manner; and to make a faithful application of it to the hearers, so as to convince them that they are interested, and must hear and obey it. And as he has given every part of the message of his ministers, under the seal of inspiration, their obvious duty is to present this plainly in all its purity; thus declaring all the counsel of God, and giving to every one his portion in due season; that by a faithful manifestation of the truth, they may commend themselves to every man's conscience in the sight of God. But,

It is equally obvious that this method of preaching the truth will not please wicked men. For the Saviour, with all his wisdom and benevolence, did not please such men. On the contrary, his preaching often displeased them, more than that of any other preacher. Indeed, it was because he preached the truth so plainly, and applied it so closely to his hearers, that they were so angry with him, and finally effected his crucifixion. Nor, with all their wisdom and benevolence, could the Apostles preach the truth in such a manner as to please wicked men. The fact was, with them and their Master, the more plainly they preached, and the more closely they applied the truth, the more wicked men were offended. For it was the naked truth itself, delivered with all possible tenderness and propriety, that gave offence. It was this which condemned them, which exposed their guilt and danger, and which cut them to the heart.

Nor has the offence of the cross ceased. It is as impossible to preach all the truth; to preach it plainly; and to apply it faithfully and justly to wicked men, at the present day, without giving offence, as it was in the Apostolic age. For it is still the naked truth itself, which is so powerful; which exposes their guilt and danger, and which thus lays them under condemnation. It cannot be preached plainly, and applied justly, and yet be pleasing to such men. It is, however, admitted, that the ministers of Christ may preach some truths of the Bible, with plainness, and not give much offence to the wicked. And we have reason to fear, that there is too much of this kind of preaching; that is, of a kind of preaching, which, though it be the truth as far as it goes, is not the whole truth, and is not faithfully applied to the hearts and consciences of the hearers. But let men preach the whole truth; that is, every part of it as contained in the Bible; let them preach this plainly, and apply it justly, and they will give offence to wicked men, as they understand and feel it. It cannot be otherwise. For it is not the preacher, but the truth itself, that condemns them; it is not the messenger, but the message, which stands arrayed against them. When the wicked feel this, they are condemned. And the more closely and faithfully it is applied to them, the more powerful and offensive it becomes.

Hence, it is consistent with sound wisdom and benevolence, for the ministers of Christ, at some times, to preach those truths, which they know will not be pleasing to the wicked. Christ did this, for he always knew when the truth would please, and when it would displease his hearers. He never modified nor kept back the truth, for fear of offending them; but always spoke plainly even when he knew it would give offence to the wicked. His Apostles also did the same. They spoke, not as pleasing men, but God, who trieth our hearts. And they often uttered those truths, which they knew would be offensive to wicked men. They did this, under a sense of duty. For they were not rash, imprudent men: they were humble, judicious preachers of the Gospel; they were of the most perfect patterns of wisdom and prudence, except their Master, which the Church has ever witnessed. So that if the faithful ministers of Christ, at this day, may imitate him and his Apostles, it is consistent with sound wisdom and prudence, and even a duty, sometimes to preach those truths, which they know will be offensive to

wicked men. And if they imitate Christ and his Apostles, in their affectionate tenderness, as well as plainness, they need not fear what men will say of them. The Lord will be with them. If they will speak the truth in love, and thus impart conviction of their benevolence, they may hope for protection and success.

Indeed, to preach all the truth plainly, and in love, and then to apply it faithfully, is their indispensable duty. It is the only way, in which they can hope for success, or divine approbation. And if those unhappy men, who are yet in impenitence, and who hear the Gospel, would exercise common candour, they would be convinced, that the faithful ministers of Christ could not please them, and would not dare to please them. Such candour in their reflections on this subject, would convince them, that so long as they remain impenitent, they cannot expect to be pleased with the plain exhibition of truth. It would show them, that so long as gospel ministers remain faithful, they will continue to wound and condemn them. For they would see, that it is the truth itself, in all its naked simplicity, which pronounces the condemnation, and which thus occasions offence and misery. I remark, then,

Finally, that the wicked have cause to tremble, in view of the final judgment. Not only the words of Christ, but the whole volume of divine truth, stands arrayed against him. All the curses of the law, and all the denunciations of the gospel, against the enemies of God, are standing against them, and are ready to fall upon them. And if the truths of the Bible, when understood and felt, are so powerful, and bring such distress on the wicked in this world, as has been often witnessed, surely they have cause to tremble, in view of the final judgment. For the power of these truths will never be destroyed nor diminished. They will never be able to overcome them. And if the exhibition of divine truth by a fellow-mortal is sufficient to fill them with terror and anguish, how great will be their anguish in the day of judgment, when God himself will make a more full exhibition of truth, and a more complete defence of it? At that awful period, the whole system of truth will be vindicated. They will be made to confess the truth: they will hear Christ vindicate every part of it: they will hear him vindicate those, who have faithfully declared it: and when all this is done, and the guilt of their unbelief and rebellion is unfolded, they will be made to feel the truth of those curses and threatenings, which they have often heard, and as often disregarded. If, then, the word of God is so powerful, let the wicked regard it: let them believe and obey it: lest, when they are astonished and confounded by the power of it, there be none to deliver them from the wrath of God, nor to alleviate the horrors of their condemnation.

Religion in Greece.—The Greek Chronicle, published at Missolonghi, states, that the Bible Society at that place, distributes the gospel all over Greece, and is every where read with great ardor: the priests read it aloud to the assembled people.

MACKINAW MISSION.

The following extract of a letter from Mr. Hudson, of the Mackinaw Mission, which recently came to hand, contains cheering evidence of its increasing prosperity.—*West. Recorder.*

"On my arrival last week, I found that all the assistance I could render was very much needed; and I am anxious to do all I can to relieve Brother Ferry, who is almost worn down with excessive labour and care. The mission is in a very prosperous state. Little did I think of finding children here from a distance of 2700 miles; but there are four who have come that distance, even from Red river, in the vicinity of Hudson's Bay. Several others have been brought more than 1000 miles. There are now in our family, supported by their friends or the Christian public, 61 natives. There, with our hired help, &c. make our family to consist of 80 persons; the children of the village who attend our school, make the number 115. These last yield us in cash, more than \$400 per annum, besides nearly \$100 in such articles as we need, that are not exactly cash. We are building largely of necessity, as you will readily perceive, when I tell you we can increase the school to almost any number, as soon as we can provide accommodations for them. Never did I see a more promising field of missionary labours. We have one half-breed, whose wife is a white woman, with five children, all members of our family, and the parents very eminently pious and very valuable helpers. A devout soldier also who waits upon the Lord and us continually—these three are self-devoted, and for life. Two Indian women (neighbours) give comforting evidence of a deep and gracious work, and one of our dear children, a girl of fourteen, we trust has lately drunk deep into the same spirit. We are, as a family, in perils, and labors, and watchings, and persecutions, and various, nameless perplexities; but they are all, all thrown into the back ground, when we look at the tokens of

divine approbation which we see multiplied around us; not in the converts merely, but in the very happy unanimity that exists in the members of the family.

*This station is in the strait which unites Lake Michigan with Lake Huron.

From the Columbian Star.

GLAD TIDINGS.

Georgia.

At County-line there is a flourishing Sabbath School. At Beaverdam church, in this county, Elder Goss has, in the course of three or four months past, baptized between 40 and 50. Trail Creek church, near to Athens, where Elder Martin breaks the bread of life, has had a number recently added to their fellowship. Clouds creek, where Elder Reaves labours, has also been a happy partaker of some pleasant fruits, of late. Shiloh, in Greene county, has also had her cords somewhat lengthened; nine persons were received and baptized at the two last meetings. Other churches, in the Georgia, Sarepta, and Ockmulgee Associations, seem somewhat revived. May the good work spread, and increase more and more, until the whole earth shall be filled with the glory of Him "who was, and is, and is to come."

South Carolina.

Extract of a letter to the Editor, from a gentleman in Barnwell district, dated September 20: "Religion, it appears, is about to flourish in this district. In the Rosemary Baptist church, during the last 12 or 15 months, there have been 70 or 80 baptized, and nearly as many in the Healing Spring church. It seems that the Lord is about to visit the Springtown church also. Last Sunday there were four baptized, and a great many were crying out, 'What shall we do to be saved?' It is expected that at the next meeting eight or ten more will follow their Lord and Saviour down into the liquid grave."

North Carolina.

Extract of a letter from the Rev. J. Whitaker, Secretary of the French Board Baptist Association, to the Agent of the General Convention, dated Franklin, September 3d:

My Dear Brother,

Our Association met at Newfound on Saturday, the 27th ult. and adjourned on Monday the 29th. The whole meeting was a time of love. Twenty three churches were represented; and two having been dissolved since our last. We went through our business with truly Christian harmony; and, on Sunday morning, had the gratification of seeing eighteen persons, of both sexes, baptized in Newfound creek; some of whom had their heads blossoming for the grave, and others were not more than 12 or 14 years old. The ordinance was administered by Elders Freeman and Carus, in the most decent order, while the bank of the creek was lined with people bathed in tears. Forty two have been baptized in Newfound church within three months, and there are several more now waiting an opportunity. The revival commenced nearly four months ago, and has spread considerably. It is by far the most general, including all ranks in society, that I ever saw; and is attended with very little noise. The hearts of sinners seem to be completely broken, while the children of God are rejoicing with joy unspeakable and full of glory. On Monday, at the close of our meeting, brother Posey gave a very pathetic exhortation and prayer, in the time of which such a shower of Divine grace descended, as I had never before witnessed. It surely had some resemblance to the day of Pentecost; for, whilst Christians were transported with joy, sinners were cut to the heart, and were frequently heard to cry out, 'What shall we do to be saved?' Dear brother, I am not able to describe this meeting to you. Suffice it to say, that the Lord has visited Zion in this part of the earth; yea, he has lifted on us the light of his countenance once more; and we are encouraged to hope, that the result will be the gathering in of a plentiful harvest.

AMERICAN BIBLE SOCIETY.

Wm. W. Woolsey, Esq. Treasurer of this excellent institution, has acknowledged the receipt of \$5059 36 cents. during the month of August; and J. Nitchie, Esq. Agent of the Society, states that the issues from the Depository, within the same month, were of Bibles, 2037 copies; Testaments, 2299; total, 4336; value, \$2695 29 cents.—*Col. Star.*

Union of Christian effort.—The Female Missionary Society in Whiting, Vt. have made up a box of clothing, &c. value \$28, for the Carey Station. The Society is composed of Congregationalists and Baptists, and contributes alternately to the American Board and Baptist Board. The harmony and love that exists between the two denominations in this small town in supporting the Gospel, forms an example worthy the imitation of other towns.—*Christian Watchman.*

A revival has recently commenced in Lubec, in the eastern part of Maine. Upwards of thirty are said to be rejoicing in hope.

The following extracts, from the Journals of the Episcopal Convention in the State of Maryland, while they breathe a spirit of fervent evangelical piety, clearly show, that the Lord is attending the pious exertions of that denomination, with his rich blessing.

Prince George's Parish, Montgomery county.

During the last winter, the Lord was pleased to visit this parish with an unusual outpouring of his Spirit. The word of truth had full course to many souls; assemblies for prayer and spiritual converse were almost daily; in fact, from many a humble, broken and contrite heart, proceeded the anxious inquiry, "What shall I do to be saved?"—and a goodly number, we trust, were enabled to exercise faith in Jesus, and to rejoice in the precious promises of the Gospel. The addition to our communion was very considerable in the course of a few months. Thus "the Lord has done great things for us, whereof, we are glad."

In St. Bartholomew's parish, the means of grace are generally well attended, and the humbling truths of the Gospel of Jesus are favourably received, so that we have reason to hope that God is here preparing a peculiar people for himself. An unusual number has been added to our communion within the last six months.

THOMAS G. ALLEN, Rector.

St. Peter's Church, Baltimore.

We are still called upon to acknowledge and praise the Lord's goodness, as manifested in the continued prosperity of this church. Almost every month, new subjects of divine grace are added to its communion, and the rector has pleasure in stating that so far as known to him, the communicants abstain from the dissipating and corrupting amusements of the world, and live consistently with their holy profession. Besides the morning and evening services in the Church on the Lord's day, there are lectures and meetings for prayer in the lecture room, on Wednesday and Friday evenings. The interesting Bible Class for the religious instruction of young ladies belonging to the congregation, which has been maintained for four years, still continues to be attended on with satisfaction and improvement. On the afternoon of every communion Sunday, the sacrament of Baptism is publicly administered in the church, and the children of the congregation are instructed in the church catechism, with an explanation. The explanation used is one compiled from that of the Rev. Basil Wood, and that published by the Church of England Tract Society.

Attached to the Church is a free school, which is supported chiefly by annual subscriptions and donations; it is conducted according to the Lancasterian system, and imparts the benefit of a common education to upwards of two hundred of the children of the poor.

In addition to the benevolent association mentioned in last year's report, there is a female sewing society, auxiliary to the society for educating pious young men for the ministry of the Protestant Episcopal Church; this is well supported, and to the parent institution many of the congregation have contributed with a most commendable zeal and liberality.

J. P. K. HENSHAW, Rector.

The Rector of St. John's Church, Washington city, reports, that no material change has taken place in the congregation under his care, since the convention—that the number of communicants have increased to about a hundred, and he is happy in being able to say, that a growing seriousness on the subject of religion, is manifested by many of his parishioners, and that good hope is entertained, that the Holy Spirit is striving with them to bring them to the knowledge of the truth as it is in Jesus. He is also greatly encouraged in his ministerial labours, by the zealous and active exertions of the gentlemen of his flock, who for the past year, have regularly met at church every Sunday morning, to offer up their prayers to Heaven for the blessing of God, upon their pastor and the congregation.

The children are regularly catechised every Sunday morning. The Sunday School is flourishing, and promises under the divine blessing, to be productive of much good, both to the temporal and eternal welfare of all engaged in it.

The Female Auxiliary Education Society, continue their exertions with unabated zeal, in furnishing means for the education of pious young men for the ministry of the gospel.

W. HAWLEY, Rector.

Progress of Religious Toleration.—Mr. Parvin writes from Buenos Ayres that the granting of religious toleration has not produced any excitement among the Catholics of that city. In the public prints much was said in favour of the measure, and nothing against it. The articles of the treaty with England granting toleration passed the national congress with but 2 dissenting voices, although nearly half the members are clergymen. A newspaper published at Mendoza, near the foot of the Andes, advocates the cause of religious liberty.

In June last a vessel arrived at Buenos Ayres with 200 Scotch emigrants, who intended to form a colony 150 miles in the interior. Two or three vessels more, loaded with emigrants, were expected. The introduction of a colony of protestants into the heart of Buenos Ayres is an important event.

Hampshire Gazette.

PRIZE ESSAYS.

The Committee of Publication in the American Sunday School Union offer a premium of \$15 to the person who shall write the best Essay, or series of Essays, *On the Nature and Design of Sabbath Schools, the Persons who ought to attend as Pupils, and those who ought to attend as Teachers;* also a premium of \$15, to the person who shall write the best Essay, or series of Essays, *On the Qualifications and Duties of Superintendents and Teachers, the best means of securing these qualifications, and the best means of securing activity and perseverance in the discharge of those duties.* Par-

ticular regard, in deciding on the merits of the Essays, is to be paid, not only to the ability with which the subjects are discussed, but of the adaptedness of the suggestions to the existing state of Sabbath School instruction in the different parts of this country. The communications, post paid, must be sent to the Editor of the American Sunday School Magazine in Philadelphia, on or before the first day of January next. Each writer is requested to mark his communication, and place a corresponding mark on the sealed paper containing his name; no paper containing the name will be opened, but those of the writers of the successful Essays. The other communications will be disposed of agreeably to the request of the writers. The following gentlemen have been appointed a Committee to decide on the merits of the Essays, and award the premiums, viz.

Rev. Thomas Sargeant, M. D., of the Methodist Church.

Rev. Mr. Dagg, of the Baptist Church.

Rev. Thomas H. Skinner, A. M. of the Presbyterian Church.

Rev. John G. Hermann, of the United Brethren's Church.

Rev. Gregory T. Bedell, A. M., of the Protestant Episcopal Church.

Printers in the New-England States, who are friendly to Sabbath Schools, are respectfully requested to publish the above.

Rev. David Roper has issued proposals for publishing in the city of Richmond, a weekly Religious Newspaper, to be entitled, the "Richmond Christian Journal." Mr. Roper is of the Baptist persuasion, and is very highly spoken of as a gentleman of talent and integrity, and every way qualified for the editorial labours which he is disposed to undertake. The Richmond Christian Journal will be neatly printed on a Super Royal sheet of good quality, and published weekly at \$3 per annum, payable in advance. The publication will commence as soon as a sufficient number of subscribers shall be obtained to justify the undertaking.

A gentleman has offered to pay \$5,000 towards the establishment of a college in Ceylon, whenever \$10,000 shall be obtained from some other quarter.

At the late meeting of the American Board, at Northampton, a resolution was submitted, "that it is inexpedient to continue the Foreign Mission School at Cornwall." A committee consisting of the Hon. John Hooker, of Springfield, Jeremiah Everts, Esq. of Boston, and the Rev. Dr. Chapin, of Wethersfield, Conn. were appointed to consider the subject, and report to the Prudential Committee, who are authorized to act definitely.

The receipts into the Treasury of the American Board, during the year ending August 31st, amounted to \$63,292 54; of which \$7,676 37 were either for Permanent Funds, or for the Mission College in Ceylon; making the total amount of disposable receipts \$55,716 18. Expenditures during the same year, \$55,744 18; including \$14,275 65 to cover the debt for which the board was liable the preceding year. This debt is now reduced to the trifling sum of \$28.

Besides the receipts mentioned above, donations have been made the past year for the Printing Establishment in Western Asia, to the amount of \$2,663 67.

Recorder & Telegraph.

Greece.—It is stated, under date of Syria, 2d July, that at Napoli di Romania, a Turk had been discovered, who had been there five months, and who, attired in European costume, passed for a distinguished Philhellene, that had come to assist the Greeks. He raised troops. Among those recruited, there were thirteen other Turks. They were to spike all the cannon of Napoli at the approach of Ibrahim Pacha. His correspondence had been intercepted. After being put to the torture and having made a full confession, he was burnt alive.

Under the same date, it is further stated, that for some days previous there had been recruits raised in all the Islands. The mass of the Greeks, fearing treason on the part of the Moreotes, had gone to the Morea of their own accord to support the Government.

Ibrahim had burnt and ravaged all the country about the environs of Argos.

The English brig Britannia, Neale, which loaded at Enos, with provisions for the Turks in the Morea, had been carried into Napoli di Romania by the Greeks, and her cargo condemned. The English Consul very properly refused to interfere in her behalf, saying, "he had nothing to do with Turkish Transports."

It is said most of the transports which follow the Turkish fleet, are Austrian vessels.

Another expedition as strong as the first was preparing in Egypt to act against the Greeks. It was supposed that most of the Egyptian fleet had gone to bring it.

Mr. Owen, since his return to Britain, has published one of his American Lectures in the Glasgow Chronicle. He denies that the people of the United States enjoy real liberty.

Free States.—As to the power of the states in the senate:—The "free states" are Maine, New-Hampshire, Massachusetts, Rhode-Island, Connecticut, Vermont, New-York, New-Jersey, Pennsylvania, Delaware, Ohio, Indiana and Illinois, 13—showing a present majority of two states. Michigan will, probably, be added before 1830, to this class of states, and Arkansas or Florida may be so to the other. After these, no additions can be made to the "slave states;" but several new "free states" fronting on both banks of the Mississippi, north of Illinois and Missouri, may be expected to rise up in a very few years.

It is not worth while, however, to look forward beyond 1830—for the "free states" will then have a positive majority in the house of representatives of the United States, equal to one half of the whole force of the "slave holding states" in that body. What greater degree of political power can be asked than this, when backed by such a vast superiority of physical strength, if it should be thought proper to disturb the slave question, or determine any other by considerations growing out of real or supposed oppositions of interest between the two classes of states? It is idle

—nay, it is wicked, to encourage the idea that the "free states" are jealous of the political power of the "slave states." They may have been, but cannot now be—*Niles' Register.*

CHRISTIAN SECRETARY.

HARTFORD, MONDAY, OCTOBER 17, 1825.

Revivals of Religion are not very numerous in this state at the present time; yet we have the consolation of hearing from other parts, that sinners are bowing in cordial submission to the Saviour. In Litchfield, and Suffield, in this state, an unusual attention to the all-important concerns of the soul is manifested. In some towns in Vermont, and in the western part of the state of New-York, and among the Methodist societies in various parts of N. Hampshire, the Spirit of the Lord is reproving men of sin, of righteousness, and of judgment, and manifesting Christ as the way, the truth, and the life. In Belchertown & Granby, Massachusetts, sinners are turning unto the Lord, and saints are rejoicing in the Saviour.

Lubec, in Maine, at this moment visited with the descending showers of divine grace. In Orange, and many other towns in New-Jersey, a time of refreshing from the presence of the Lord is experienced. The Sabbath schools at Orange share in the work, and seven or eight of the teachers are inquiring what they shall do to be saved.

In various parts of Georgia and South Carolina, the Spirit of the Lord is poured out, and God's work of grace is revived. When we consider the infinite value of the soul, its imminent danger, and the ample provision which Infinite Benevolence has made for its salvation, and the encouragement which Christians have to pray for the Holy Spirit in his convicting and sanctifying influences, is it not astonishing that those who have in any degree experienced the force of truth in their hearts, should discover such a backwardness to this duty?

Does it not teach us, the deep depravity of our hearts—the paralyzing effects of sin—our awful distance from God by nature, and the absolute necessity of the sustaining and purifying influences of the Holy Spirit.

Watchfulness and prayer, are the divinely appointed means by which communion with God may be maintained in the soul: without these, the soul cannot prosper.

A good assortment of the most approved religious Tracts are now received at the office of the Christian Secretary, and will be disposed of to Societies or individuals, at one mill a page by the hundred.

We have been favoured with a copy of the minutes of the East Fork of the Little Miami Baptist Association held at Cincinnati, Ohio, on the 2d, 3d, and 4th of September, 1825.

State of the Association is as follows: Added the last year 236, present number 613. Ordained Ministers 4, Licentiates 5, Churches 9.

This Association by their vote express their cordial approbation of the Missionary operations of the day among the denomination, and their desire to co-operate with their brethren in the good work.

Smoke.—From the accounts published in the Northern and Eastern papers, there can be no doubt that the Smoke which has for a number of days past, enveloped this region of country, so as to fill our houses, and obscure the sun, originated in the State of Maine, from the burning of the vast forests that have recently been destroyed in that State.

General Intelligence.

NEW-YORK, Friday, Oct. 7.

Foreign News.—The foreign intelligence brought by the ship Jones, arrived at Boston from London, which we published in yesterday's paper, principally relate to the affairs of Greece and Spain, and though interesting, is not altogether gratifying. The accounts from Spain are yet more gloomy than those heretofore received; and while they present a picture of the condition of the people that is pitiable in the extreme, they afford strong indications of an approaching convulsion in the state, which, though it may be violent and even bloody, can hardly be more calamitous than the present order of things, and seems the only remedy in the power of the nation, against a stupid, bigotted, and unrelenting despotism. The annals of the world hardly furnish a parallel with the character of the Spanish monarch, and the infatuated self-deceiving policy of government he has long pursued. Beginning his career in folly, every step he has taken seems to have been conceived in wickedness or weakness, and been designed for the oppression and utter degradation of his subjects; and no alternative seems to be left them from final ruin, but a new, and we would hope, effectual revolution.

It is not Ferdinand alone, however, that directs and controls the politics of Spain, and is entitled to the credit of the present system of government. He is surrounded by an army of inquisitors and priests more cruel, if possible, than himself, insatiate in their thirst for elevation and aggrandizement, and determined by their influence and intrigues to bind the chains of the people more strongly together; thus multiplying the grievances of the latter, and rendering amelioration more difficult. Such a spectacle of goading oppression on the part of the government, and of suffering on the

part of the people, in a country too, once remembered among the most free and gallant in Europe, is sickening to the heart.

The news from Greece, though not wholly free from obscurity and doubt, gives us reason to hope for speedy and decided intelligence of the success of the Greek arms; but it is principally important as showing the actual interference of the Austrians on behalf of the Turks, and thus accounts for what was supposed to be the voluntary inaction of the Greek forces. Secret or indirect aid to the barbarians, was looked for as a part of the policy of the allies, but this undisguised and outrageous interposition between belligerent powers is more than was expected.

It appears from an advertisement of the U. S. District Attorney, in the New-Orleans Courier of the 5th ult. that 17 negroes and a mulatto, shipped at Havana, have been smuggled into the Mississippi, by a vessel bearing the American flag, in contravention of the 6th section of the Act of Congress, of April 20th, 1818, relative to the Slave Trade. About half the negroes have been seized by the Inspector of the Revenue, and are represented as, in general, intelligent, and able to give a clear account of their origin. The object of the advertisement is to advise all persons, that, to hold, sell, or dispose of any of these negroes, or any others in a similar situation, as slaves, or to be aiding or abetting therein, will subject the offender to the penalty of from 1000 to 10,000 dollars, and imprisonment from 3 to 7 years.

Gen. Wilkinson.—The Louisiana Gazette says—We are informed by a gentleman from the interior of Mexico, that it was understood a few days before he left there, Gen. Wilkinson was dead—the particulars we have not heard stated.

TRINIDAD, June 22.

It is our painful task to relate one of the most distressing cases of shipwreck that we believe has occurred in these seas for some time past. On Sunday evening, by the express packet, from La Bay, a man by the name of Noah Gales arrived, describing himself as having lately been a mariner on board the schr. Rebecca, 75 tons, George Chase, master, from Baltimore to this Island, with flour, stores, &c. and reporting that about 14 days since, in endeavoring to weather a point in the Serpent's Mouth, the schooner struck on a reef of rocks at about 11 o'clock at night, and went to pieces in about three quarters of an hour, by which unfortunate catastrophe, the master and all on board, consisting of two seamen and the cook, excepting himself, perished. The survivor almost miraculously escaped the fate of his companions, by floating on shore on the topsail yard.

Some persons lately found in a cavern in the forest of Spiez, in Silesia, 6000 ducats, coins of Flanders, during the time that country was subject to Spain. There were also skeletons of horses, and a quantity of arms of all descriptions. It is conjectured that this was one of the seats of the celebrated Secret Tribunal.

Rapid Flight.—The rapidity with which the hawk and many other birds occasionally fly, is probably not less than at the rate of 150 miles in an hour: the common crow 25 do.; a swallow, 92 do., and the swift three times greater. Migratory birds probably about 50 miles per hour.

NEW-YORK, Monday, Oct. 10, 1825.

LATEST FROM EUROPE.

By the Ship George Clinton, Capt. Lawson, which arrived on Saturday from Liverpool, whence she sailed on the 28th August, we have received the following items of intelligence:

It is stated that the British government is opposed to Lord Cochrane's intended expedition to Greece, which was started by the holders of the Greek loan.

It is reported that the Archduchess Maria Louisa, widow of Bonaparte, has been married to the Count Niepperg, who is to be raised to the dignity of a Prince.

The British Parliament assembled on the 25th of August, and was further prorogued to the 1st of November.

AFRICAN COLONIZATION.

At a meeting of the Colonization Society of London county, Va. on the 12th inst. Mr. Monroe, late President of the United States, was elected president of the Society. It was resolved, that the society will unite with Petersburg Society, and other Auxiliary Societies in Virginia, for the purpose of chartering a vessel, to carry to Liberia emigrants from Virginia.

A letter has been received at the office of the American Colonization Society from Mr. Nathaniel C. Crenshaw, who has lately liberated about sixty slaves, stating that it is his wish that the younger part of them should join the colony at Liberia next year, and that he shall be glad of the assistance of the Society in giving them a passage.

The Rev. Cave Jones, a chaplain in the United States navy, has recently manumitted two men of color, and made provision for their passage to Liberia, in the vessel which is soon to sail for that place.

A gentleman in Baltimore has recently given the Society, for the use of their colony in Africa, a large quantity of seeds of various kinds, among which are 1200 pounds of turnip seed.—*F. Visitor.*

COLONIZATION SOCIETY.

To the Benevolent People of New England.

The board of Managers of the American Colonization Society have resolved to establish in Liberia, a school on the Lancasterian plan, and to instruct their Agents to solicit funds for its support. In the vessel soon to sail for Liberia, they hope to send out a suitable person to take charge of this Institution. The importance of such an establishment to the cause in which the Society has embarked, will at once be seen. The benefits of the school will not be confined to the Colony. Native scholars will doubtless share in its privileges; and as it is intended to be made, in due time, an Academeical School, in which a thorough education may be obtained, there is reason to believe it will ultimately become a powerful instrument in the great and good work of extending throughout Africa, the blessings of civilization, science and religion.

The subscriber has undertaken to procure for this Institution a library. For this purpose he hereby solicits, from the good people of New-England, donations of any books they may be willing to spare, suitable for such an establishment. Elementary works, such as

Spelling-books, Grammars, Arithmetics, Geographies, &c. will at this time be peculiarly acceptable. Treatises on every branch of useful knowledge will be ultimately needed. Authors and book sellers are particularly solicited to aid this object. Donations of books may be forwarded to Mr. David Hale, No. 31, Kilby-street, Boston, Rev. Leonard Bacon, New-Haven, (Conn.) Hon. William Pickering, Concord, N. H. Hon. Jeduthun Loomis, Montpelier, Vt. Rev. Dr. Payson, Portland, Me.

Editors of Newspapers, and other periodical works in New-England, friendly to this object, are respectfully requested to give the above an insertion in their respective publications.

C. Wright, Agent for the A. C. S. Montpelier, Sept. 22, 1825.

INVASION OF CUBA.

A New-Orleans paper states, on the authority of a gentleman from Mexico, that preparations are making to invade Cuba. 3000 troops were collected at Campeachy, and one thousand more were expected.—The late Spanish frigate Asia is to be put under the command of Capt. Cochrane, and all the other disposable naval force is intended for the same service.—*N. Y. Ad.*

The report is confirmed, that Commodore Porter has been invited to enter the naval service of Mexico as Commander in chief. The Washington Gazette says it is understood that his salary will amount to \$25,000 a year. It is reported that the Commodore has accepted the offer.

Correspondence of an extensive and interesting nature, not at present necessary or proper to notice, has resulted from the general disposition of the European Jews to emigrate, and early in the ensuing spring a select number will embark from Amsterdam and Hamburg.—*Nathl's Advocate.*

Iron Steam Boat.—A steam-boat of sheet iron is constructing at York, Penn. to be used on the Susquehanna. The weight of the boat will be only three tons, that of the steam engine two tons. The cost of both will be only \$2,000. The length of the keel is sixty feet.

Proposals have been issued for publishing a religious paper in Fayetteville, N. C. to be called the "North Carolina Telegraph," and conducted by the Rev. Robert H. Morrison.

Singular Occurrence.—Messrs. Carpenter and Hodges, an enterprising house in this town, have for some time employed two schooners and two brigs in the West-India and Honduras trade. One of the schooners, the Experiment, sailed from Curacao, having on board part of the crew of the brig Leander, belonging to the same concern, that had previously been wrecked. On her way to this port she fell in with the other schooner, belonging to Carpenter and Hodges; the Enterprize, having been capsized in a gale, and took off her crew, which had remained on the wreck six days. With these she arrived at this port on Friday last.—*Rhode Island American.*

The Baptist Missionaries in India.—A letter from the Rev. Mr. Hough, dated at Serampore, to his father in Concord, N. H. says:—"From Mr. and Mrs. Judson, and Dr. Price, I have heard nothing for 14 months. If they have not perished by violence, I fear they have from other causes, as they have been shut out from all communication with us, and we with them; and therefore they could not have had the pecuniary means of subsistence."—*Watchman.*

From the Christian Watchman. NEWSPAPER ERRATA.

MR. EDITOR,—I am often diverted by the mistakes and blunders which I find in Newspapers; but I must confess I felt somewhat provoked with one which has obtained a place in some of the papers of this city, as well as in some others. I took up a paper the other day, in which I observed, within a few lines of each other, "John Mason, D. D. Provost of Columbia College."—"Wm. Harris, D. D. President of Columbia College."—"Wm. Staughton, D. D. President of Columbia College"—and a day or two after, I observed the same mistake in your paper: viz. the Columbia College, for the Columbian College.

Now, Sir, besides the right which everybody, animate or inanimate, has to be called by its proper name; the circulation and perpetuation of this error, is a grievous sin against the Columbian College for several reasons.

1st, Because the Columbia College is in the city of New-York; and the Columbian College at the city of Washington; and people are in danger of being led into a great many mistakes about its character, operations, &c. by confounding the two together.

3d, If they did not mistake the college referred to, they would suppose it was called Columbia College, because located in the District of Columbia; in other words, that it is the College of the District.—Now, to create such an impression as this in the public mind, is extremely dangerous; because it would bring the whole College of Roman Catholics at Georgetown, about their ears, who are extremely jealous of their rights and honours; as they gave most notable proof at a public celebration some time since. And moreover, there is a wide difference in the import of the two names. The Columbia,—imports that it is the College of the District; and the Columbian,—which is equivalent to American, intimates that it is the College of the nation.

3dly and lastly, and most seriously; if this error should creep into a bequest, it might deprive the College of a Scholarship, a Professorship, or any other ship, which might be therein named. I hope, therefore, Mr. Editor, that you and your brother Editors, throughout the Union, will be sure, in future, to add the all-important *n*, as you would better by far, have two than none.

[We hope to profit by the corrections of our correspondent; but more especially is it desirable that gentlemen of wealth, in making their wills, remember his *3dly and lastly*, and that in their bequests to the institution at the city of Washington, they do not omit the very important *n* referred to, in naming the Columbian College. We would briefly add, that the haste in which newspapers are often committed to the press, is an apology for their errors not sufficiently considered.—*Watchman.*]

Montreal.—A Census has lately been taken in the cities of Quebec and Montreal, by the authority of the Government; and the general result, we understand, has been made known, though not officially. A letter from Canada informs us, that the population of the former place amounts to nearly 23,000, and exceeds that of Quebec by five or six hundred. It is singular that these two cities should be so near equal in point of numbers, but it is not to be supposed Quebec can long sustain a successful competition, as the whole surface within the walls is already crowded with buildings, and great exertions are making to increase the business of Montreal.

Large tracts of Land in Upper-Canada are rapidly selling, some of them with a valuable population; and great plans are in meditation to secure as much of the trade as possible from the shores of the lakes. It is impossible to foretell with certainty what would be the effects, if the proposed canals were once opened from Lake Erie to Montreal; but it is certain that the course, the obstacles and the velocity of the St. Lawrence, as well as the climate of the country, would operate very unfavourably to navigation, and that the canals of New-York, as well as the course of Connecticut River, if once rendered navigable, would offer a safer, and often a more convenient communication with the Atlantic.—*N. Y. D.*

The manuscripts of Mungo Park's travels in Africa, it is stated in a Dublin paper, have been purchased by a Frenchman at Senegal, from a black man for \$30. The manuscript mentions his illness and is continued down to the day of his death. The Glasgow Courier copies this report and thinks it extremely probable.

MARRIED.

In this city, Mr. Leveritt W. Bacon, to Miss Sarah Watson.
In this city, Mr. Richard Post, of Genesee, N. Y. to Miss Harriet W. Terry, daughter of the Hon. Nathaniel Terry; Mr. —Henchman, of Boston, to Miss Susan Bunce, daughter of Russell Bunce, Esq.; Mr. James Godard, of Edenton, Geo. to Miss Sofronia F. Marshall, daughter of Mr. Harvey Marshall; Mr. Alexander H. Pomeroy, to Miss Elizabeth Collins, daughter of Mr. Ebenezer Collins.
At Farmington, Rev. Horatio N. Brinsmade, of this city, to Mrs. Maria S. Tinker.
At Somers, by Rev. Mr. Strong, Mr. William P. Dewey, of Mansfield, to Miss Sophronia Kibbie.
At Wethersfield, Mr. Charles Francis, Jun. to Miss Emily Blinn.
West-Hartford, by the Rev. Dr. Perkins, Mr. —Sedgwick, to Miss Lucy Ensign.
At Litchfield, Mr. George Miles, of Goshen, to Miss Charlotte Baldwin.
At Torrington, Mr. Hiram Winchell, to Miss Olive Goodwin.
At Simsbury, Mr. Selah A. Bacon, to Miss Delissa Alford.

OBITUARY.

In this city, Mrs. Amelia Hills, aged 20; Miss Julia Porter, sister to the above, aged 16, late of East Hartford; Jonathan Bull, Esq. 79. For many years a representative of the town in the State Legislature, Judge of the County Court, and Judge of Probate.
At East Windsor, Miss Maret Loomis, 26, daughter of Mr. Gideon Loomis; Widow Mary Gillet, 74; Mr. Lemuel Gillet, 45.
At Manchester, Mrs. Tirza Wells, 49, wife of Mr. Oliver Wells, of Ohio.
At Sandisfield, Mrs. Lucy Hawley, 57, wife of Mr. Zina Hawley.
At Granby, on the first inst. Col. Ichabod Norton, in the 90th year of his age.
At Saybrook, on the 16th ult. of a lingering illness, which she bore with Christian fortitude and resignation, Catherine, wife of Joseph H. Mather, aged 20.
Died, at the residence of the Rev. Abner Watkins, pastor of the Baptist church, in the county of Cumberland, Virginia, on the 14th of September, about the going down of the sun, his venerable consort, Mrs. ORENDENCE WATKINS, aged 62 years, and some months. She has left behind her a good report; having, for the space of upwards of forty years, faithfully discharged the duties of a wife, a mother, and a Christian.

"Many times," said her disconsolate husband to the writer of this article, "many times when I returned home, worn down with travelling and preaching, and hesitating whether I should be able to fulfil succeeding appointments, has she encouraged me to go forward, and thus been instrumental in causing me to preach many a sermon, which, with the slightest encouragement to remain at home and rest, I should not have preached." She had been a member of the Baptist church, in good standing, for upwards of forty years previous to her decease.—was perfectly sensible of her approaching dissolution, and resigned to the will of her Master. About 2 o'clock in the morning, previous to her death, she informed her husband, that the time had nearly come, when they must separate, but that the separation would be but a short one;—that she dreaded nothing but the last pang, and prayed that it might be short. Her prayer was answered; she expired without a single struggle. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

"Tis finished, 'tis done! the spirit has fled, Our sister is gone, the Christian is dead; The Christian is living in Jesus' love, And gladly receiving a kingdom above."

A WET NURSE

Wanted in a family in a retired situation. Apply at this office. Hartford, Oct. 8, 1825.

NEW GOODS.

ELIJAH ARNOLD AND JAMES G. BOLLES, inform the public that they have formed an association in business under the name of

ARNOLD & BOLLES,

and have taken the stand next south of Mr. HORACE HAYES' Hardware store, opposite the State-House, Main-st. Hartford, where they are now opening, and will offer for sale, an extensive selection of *Staple and Fancy Dry Goods,*

Including nearly every article in that line, which was considered adapted to this market.

It will give them great pleasure, to receive the visits of their friends and of purchasers generally and it shall be their constant endeavour to gain and retain the public approbation and patronage.

FAMILY MEDICINE STORE.

Where Medicines may be obtained day and night.

THE subscriber has for some time past endeavoured to make his establishment worthy the patronage of FAMILIES and PHYSICIANS, by devoting his attention to retailing MEDICINES, WINES, and LIQUORS, of the best quality, Compounding Physicians' Prescriptions, and preparing all the common Compounds personally with the PUREST ARTICLES.

Many of his MEDICINES he has imported direct from "APOTHECARIES HALL," LONDON, the first Medical establishment in the world. He has also imported in the Brig *Bramin*, from Madeira, via Canton, a supply of MADEIRA WINE, which needs no other recommendation than a trial. Also constantly on hand, a full assortment of Wines and Liquors.

*As the subscriber has taken the House directly over his Store, MEDICINES MAY BE OBTAINED AT ALL TIMES, and every article is warranted to answer the description given of it, or the money will be refunded.

by E. W. BULL. Sign of the "GOOD SAMARITAN." No. 1, Samaritan House. July 26.

THE PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

This Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved endorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

The following gentlemen are Directors of this Company.

Solomon Porter	Nathan Morgan,
Jeremiah Brown,	Henry Hudson,
Wm. W. Ellsworth,	Roderick Terry,
Merrick W. Chapin,	Edward Watkinson,
James B. Homer,	James H. Wells,
Charles S. Phelps,	

WM. W. ELLSWORTH, President. THOMAS C. PERKINS, Secretary. Hartford, July 7, 1825. 25tf

UNION ACADEMY.

THE subscriber gratefully acknowledges the increased patronage which he has received the past term, and especially the interest which the Rev. Benjamin M. Hill, of New-Haven, and others, have taken in the advancement of his school; and respectfully informs his friends and patrons, that his third term commenced on the 19th inst.

He will, with pleasure, afford instruction to students in Reading, Writing, Arithmetic, English Grammar, Geography, Ancient and Modern History, Latin and Greek, Natural and Moral Philosophy, Rhetoric, and Chemistry. That the increasing numbers of his school might not deprive individuals of the proper advantages, he has obtained an assistant qualified to instruct in the above branches.

SETH EWER. Wallingford, Sept. 26, 1825. 36

PAPER WARE-HOUSE.

JUST OPENED,

A Commission Ware-Room,

For the purpose of receiving and selling, Printing, Writing, and Wrapping Paper, &c. The utility of such an establishment in this City, must be obvious to the Manufacturers, as well as to the Consumers, of this article: And the subscriber, possessing an experience of twenty years, believes that he shall be able to give satisfaction to those who favour him with their custom.

PHILEMON CANFIELD. Central Row, Hartford, Oct. 3, 1825.

ÆTNA INSURANCE COMPANY,

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-House, State Street, in Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President. SAAC PERKINS, Secretary. 1

PENSIONERS' BLANKS FOR SALE AT THIS OFFICE.

From the American Baptist Magazine.
A Conference between a French Roman Catholic Bishop, and an English Curate.
Messrs. Editors,

The incident to which you refer, which was the subject of conversation at Salem: and of which you now request the particulars, was as follows. I can avouch for the facts and leading circumstances; but after a lapse of several years, cannot be accountable for the words.

K.
The Rev. William Ward, A. M. fellow of Christ's College, Cambridge, a clergyman of the Church of England, and who officiated as curate at a town in the county of Norfolk, received a presentation of a living in the north of England, of considerable importance. At the time when the French revolutionists were following the clergy of that nation with imprisonment and death, which occasioned a great number of them to seek refuge in England; Mr. Ward first visited his living in the north. Stepping into the Edinburgh mail, he observed an elderly gentleman of venerable appearance, in the dress of an ecclesiastic. He soon perceived he was a foreigner, and was explicitly informed that he was a French emigrant Bishop. The conversation turned upon politics, literature, and arts, and sciences, &c.—Mr. Ward perceiving he was a man of profound learning, general knowledge, and liberal sentiments, began the following conversation.

Mr. Ward. I am much surprised, Sir, that a gentleman of your liberality and knowledge can be content to continue in communion with the corrupt church of Rome.

Bishop. I presume, Sir, you are a clergyman of the church of England?

Mr. W. I am, Sir.

B. May I not retort.

Mr. W. No. Our church is reformed from corruption.

B. I deny the assertion. Your prayer book is nothing but the Roman missal translated into English, with a few trifling alterations, and the psalms you read are not from your own translation, but from ours, of the corruption of which you are perpetually complaining.

Mr. W. These are but trifling things, Sir; we are satisfied that we are following the apostles and the primitive church.

B. This is assumption, and assumption is no proof. We must fix upon some point, and abide by it; for instance,—Pray where do you receive your authority for infant sprinkling?

Mr. W. I am surprised at your question, Sir; pray do not your church practise the same as we do on that point?

B. Yes, Sir.

Mr. W. Why then ask the question? B. Because I presume you cannot defend yourself upon your own principles.

Mr. W. If I cannot, as you practice the same, you of course must be in the same difficulty.

B. That does not follow. But pray, Sir, if you please, show your authority for infant sprinkling?

Mr. W. We refer to the New Testament (taking one from his pocket) Here, says he, is one, let us examine it.

B. Is it the English version, if it be, I shall not abide by its decision, for it is not a fair translation.

Mr. W. You surprise me, Sir; were not the translators learned men, and men of probity?

B. I grant this in part—But, Sir, who is not sensible how far party zeal influences men's sentiments and practice? Look for instance at the wild notions of the learned Dr. Lightfoot, that proselyte baptism is as old as the fall of man; and that Christian baptism is analogous to it. How many learned men have been duped by the authority of this individual, have taken for granted what he asserted, and have never examined the point. Yet I challenge the whole learned world to produce one instance of baptism before the ministry of John. You must know, Sir, that every learned man, who has examined for himself, both in your communion, and in every other, has been forced to concede the point to the anabaptists.

Mr. W. I can by no means admit the imperfection of our version, Sir, nor can I see the consistency of your reasoning. It appears to me that you expose your own practice as much as ours.

B. I will, sir, produce an instance or two where the object of your translators must have been to deceive the public, and to make the evangelists appear to support their sentiment of sprinkling, where the very opposite is apparent in the original, Mat. iii. 11. Your version says, "I indeed baptize you with water, &c.—he shall baptize you with the Holy Ghost, and with fire." Notice the translation, Sir. Now in the sixth verse, where they perceived that the same reading would appear ludicrous, they have translated the preposition *En* by the English preposition "in Jordan." Will you assist me, Sir, to account for this conduct upon any other principle than that of intentional deception and determination, right or wrong, to support hypothesis. I will not dispute the signification of the word *Baptizo*, abstractedly considered, though the learned world have settled that point long ago; nor will I dispute about the signification of the preposition *En*. You must allow

that we are more honest than protestant writers. We render it "in aqua—in Spiritu Sancto." If the whole did not amount to the signification of dipping or plunging in water, I would ask you why the evangelists used, in application to the baptized, the verb *Ana baino*, which cannot admit of any other explanation, but to arise, or emerge, or ascend? See verse 16. Also viii. of Acts, 39. It cannot be admitted, Sir, either that this arose from inadvertence, or from want of knowledge; for your translators knew how to render the word when the controversy was out of sight. See for instance, John xiii. 26. "When I have dipped, Bapsas, it—and when he had dipped, *Em bapsas*, the sop, &c." Why, Sir, did they not render this baptized?

You will not charge me, Sir, with inconsistency between my sentiments and my practice. In our communion, we never refer to the scriptures for authority in infant sprinkling. You know, Sir, that the Greek and Armenian churches which controvert our supremacy, practise dipping to the present period. The church has authority to decree rites and ceremonies, and her orders are infallible. Here we depend for this and many other points of sentiment and practice, which you hold in common with us; but referring to scripture for your authority, cannot support your practice. There is, Sir, in fact, no ground upon which you can stand, or any other sect of Protestants, with consistency, between the two extremes. You must either return to the bosom of the holy church, or join the wicked, heretical anabaptists, who reject the authority of the church.

Mr. W. I have not, I confess, sufficiently examined these subjects, but I certainly consider it right to be honest, and follow the dictates of truth.

The two ecclesiastics separated. Mr. Ward transacted his business in the north, not a little disconcerted and chagrined. He took his Greek Testament, and determined to read, and judge, and act for himself. In about four months he took a journey to London, and was baptized by the Rev. Abraham Booth, of Prescott Street, and was soon after ordained pastor of the Baptist Church at Diss, in Norfolk.

Pious reader, if thou art convicted, go thou and do likewise.

* In water—in the Holy Spirit.

From the Philadelphia.
A SOLEMN WARNING TO MERCHANTS, AND MEN OF BUSINESS.

During the progress of one of the recent revivals of religion within the bounds of the Presbyterian Church, among others who assembled in the weekly anxious meeting, on a certain evening a middle aged man, in genteel habit, entered the room and seated himself in the midst of this enquiring circle.

The minister who used to converse with all present on such occasions, soon came to him and taking him by the hand, affectionately inquired whether he understood the object of this meeting; and whether by his presence he designed to signify his determination of immediately seeking an interest in Christ. To these and other similar questions, he answered with an emphasis in the affirmative. His soul appeared to be in agony.

After listening to the remarks which were made, as applicable to the case of awakened sinners, he, together with the others retired. For several weeks in succession, he was found in this meeting—still deeply exercised, but without having received any relief.

On one of these occasions, as he was about to retire, he was asked why he thus delayed complying with the terms of salvation;—why he declined throwing himself upon the mercy of Christ, by submitting unconditionally to his demands. Others who had been awakened more recently than himself, were daily fleeing to Christ, their refuge.

His case, in consequence of his thus lingering, was continually becoming more and more alarming. He was therefore urged to lose no time in searching out that bitter thing, (whatever it might be,) that prevented his finding mercy, and that engrossed his affections, to the exclusion of the Saviour.—"What is there," (said this ministering friend to him,) with which you cannot part for an interest in the love of Christ? Said the gentleman in reply, "I cannot now give you the particulars of my alarming case, but I will thank you to call at my house to-morrow, for I wish very much to have a conversation with you." The next day, in compliance with this request, the clergyman called on him. The gentleman met him at the door, and immediately conducted him to the parlour. After signifying to his family that he wished them to retire, he turned and addressed himself to the minister as follows: "Mr. —, knowing that you were ignorant of the history of my life, I have had a desire for some time to see you under favorable circumstances for a free conversation. In regard to the communication which I am about to make to you for the first, and for the purpose of obtaining your advice, I have to acknowledge that I have resisted the dictates of conscience, which have long urged me to this step, until I can resist no longer. I am now, as you may be led to conclude, in every circumstance as respects this

world. About one year since, I removed from the city of —, to this country seat, with an accumulation of property which would warrant me in retiring from the pressure of an extensive mercantile business for the enjoyments of domestic life. My happiness since I left the city has been uninterrupted until the commencement of this revival. The scenes which I have since witnessed have very forcibly called to my mind the resolutions I often used to form, for the purpose of pacifying my conscience, while in eager pursuit of the world, that, after I had accumulated a certain amount, I would retire from the noise and business of the city, and spend the remainder of my days in preparing for a better world than this.—With these resolutions in recollection, I have often felt, as you have urged me to an immediate decision, that I had now no excuse remaining.

I have leisure and every convenience for attending upon all the means of grace. For several weeks past, my mind has been more excited perhaps than it ever was before, on the subject of my welfare in eternity. I have attended your anxious meetings; I have attentively listened to your preaching, and I see clearly the propriety of immediately surrendering myself into the hands of God as many others have done in the mean time.

I have examined myself, agreeably to your request, for the purpose of ascertaining, if possible, the obstacle in the way of my salvation; and I am now, for the sake of relieving my mind and knowing my duty, about to reveal to you what I never revealed to any man.

While engaged in mercantile business, as many others have done, I allowed myself in the innocent practice, (as custom would seem to render it,) of misrepresenting and over-reaching, not even exercising bowels of mercy for the poor, the widow or the fatherless. And, in many instances, my eager grasp for gain, has resulted in bringing poverty and distress into many families.

Wherever I could render a claim legal, the law of right and wrong was not consulted. And in one instance, by failure in business to a large amount, I ruined certain individuals; and although I have long since had it in my power to relieve them from distressing poverty, I have until this day been inexorable to their pleas. I have, in short, discovered to you the manner, in which myself, and as I fear many others, have secured the treasures of this world. Now, the question with which I have felt myself straitened, and for the solution of which I ask your advice, is this:—Is it my duty, so far as my recollection can make discovery, to restore to the full amount, wherever individuals have suffered loss through my injustice? But, before you answer this question, let me apprise you that, in so doing, I must probably surrender my property to the last farthing. And, to tell you the truth, although my conscience has given me no peace for several weeks past, in consequence of my refusing to correct every act of injustice, however trifling it might have appeared at the time of its occurrence; yet I cannot make up my mind, as I am now passing into the decline of life, however reasonable it may be, to surrender all my possessions into the hands of those whom I have injured."

As he gave this relation it was very apparent that there was an alarming struggle between the dictates of conscience, and the unyielding inclinations of a proud heart. After a short pause, said the minister, in reply—"My dear friend, I have listened with the deepest interest to your recital; nor can I wonder that a review of your life should fill your soul with anguish: but I was sorry to hear you say that you cannot make up your mind to do what both reason and conscience decide to be an act of justice.

Your case is indeed a peculiar one, and I feel that it requires the wisdom of some one, more experienced than myself, to designate to you, in this awful dilemma, the path of duty. But remember! no man can be saved until he places such a value upon his soul, that he would be willing to make any and every sacrifice for its salvation. No man can be pardoned, until he is willing to perform whatever God commands, however self-denying and inconvenient it may be."

With these remarks he left him: but, (as he afterwards said,) notwithstanding strong apprehensions that, rather than perform evident duty, himself being judge, he would cling to the possessions with an unyielding grasp, and risk the fearful consequences.

The minister embraced the first opportunity of consulting some of his most judicious brethren; and after listening to the painful circumstances of his case, they were unanimous, and unhesitatingly decided in the opinion, that the word of God and the dictates of his conscience were in unison; and that if he could not "bring his mind" to an act of justice, it clearly evinced two facts:

1. That his sorrow for the errors of his past life did not amount to any thing like ingenuous repentance. else he would be willing to correct them at any expense.

2. That his "easy circumstances" were held dearer to his affections than the salvation of his soul, else he would have felt no difficulty or hesitation in practically

solving the fearful problem—"What shall it profit a man if he shall gain the whole world and lose his own soul: or what shall a man give in exchange for his soul?"

But to conclude this affecting narrative. A few days only elapsed before the solemn interview was renewed; and, awful to relate, it now appeared that, instead of implicitly obeying the voice of God and of justice, without any darling reserve, this convicted and "almost persuaded" man had returned to the world—virtually bidding the Holy Ghost, which had aroused conscience from her slumbers—"Go thy way for this time, when I have a convenient season I will call for thee." And what is now most to be feared, if not most expected, is that, instead of ever retracing his steps, he will hold fast his possessions, and finally be found among the wretched, who for the love of money have already drowned themselves in destruction and perdition, and pierced themselves through with everlasting sorrows.

MARTUS.

Moravian Missions.—The last number of the United Brethren's Missionary Intelligence contains the report of the Synodal Committee appointed for the management of the missions of the Brethren among the heathen, for the year 1824. From this document it appears that the whole number of their missionary settlements at the close of that year was 34, and the number of missionaries employed, including females was 170. Of these, 72 were stationed in the English and Danish West India Islands, 35 in South Africa, 28 on the coast of Labrador, 17 in Greenland, 10 in Surinam and Paramaribo, and 8 among the Delawares in Upper Canada and the Cherokees.

At the close of the year 1822, the brethren were in debt on account of their missions to the amount of \$7,694 44, but the extraordinary contributions from England and Scotland have not only enabled them to pay off this debt, but left a balance of \$531 43 in favour of the missions. Encouraged by the assistance so liberally extended to them, the Committee have determined upon the formation of new settlements in Greenland, Jamaica, and South Africa.—*Christian Mirror*.

LABRADOR MISSION.

It is a little more than sixty years since the United Brethren established a mission on the bleak shores of Labrador. The first missionaries landed in the year 1764, and found the country inhabited by the Esquimaux, a race of savages, immersed in the grossest ignorance, and addicted to the most cruel vices and horrible superstitions. The missionaries formed new settlements,—at Nain, Okkak, and Hopedale, where they have patiently and faithfully laboured for the conversion of these poor heathen. The result of their efforts is thus given in a letter to the Brethren's Society in London, by the venerable Benjamin Kohlmeister, one of the Missionaries who returned to London last year, after having spent thirty-four years of his life in the service of his Lord and Master in that inhospitable region.

Letter addressed to the Brethren's Society for the furtherance of the Gospel, by Brother Benjamin Gottlieb Kohlmeister, on his return from Labrador.

Dear Brethren.

Having left Labrador on the 30th of August, and on the 23d arrived safe in London, I cannot refrain from expressing to you, the great pleasure I feel in addressing you once more, before I am permitted to retire to rest, after having had the favour for thirty-four years, to serve the Mission in Labrador. I am truly glad to have it in my power in person to present to your venerable Society, the thanks due you from me and all my dear fellow-labourers, for the uniform proofs given of your love and kind participation in the spiritual and temporal concerns of the mission in Labrador, which you have now faithfully cared for, upwards of 53 years. I wish likewise to mention a few of the effects of your exertions, which, by the mercy and power of our Saviour, have been made manifest, particularly during the latter part of that period.

1. The work of God in the hearts of our dear Esquimaux, proceeds in the power of the Spirit and with rich blessings, and I may with truth assert, that they grow in grace, and in the love and knowledge of our Lord and Saviour Jesus Christ. Their number is likewise on the increase.

2. The congregation at Okkak in particular, obtains a great increase from year to year, by the arrival of heathen from the coast to the north of the settlements, as you will see by their reports.

The number of heathen Esquimaux in their neighbourhood is indeed decreasing, but Okkak may yet be called a "Mission among the heathen."

3. Nain and Hopedale are now Christian settlements, all the inhabitants being initiated into the Christian Church by holy baptism, except a few children, and no heathen live in their neighbourhood. Their increase, therefore, depends upon the rising generation, and upon the accession of persons coming from a distance to reside among them. On this account, the endeavours of the missionaries, in these two settlements, are particularly directed to instil into the minds of the youth, the principles and pre-

cepts of vital Christianity, and to see to it, that, by the grace of our Saviour, all the souls committed to their care, become more firmly grounded and established in faith and love, and walk worthy of their high and heavenly calling. This is done by faithful instruction accompanied with watchfulness and prayer.

4. The most efficacious means of promoting their growth in grace is the reading of the New Testament, which they have now in their hands, through the generosity of the venerable British and Foreign Bible Society. They read therein daily in their houses and tents, with the greatest earnestness, delight, and edification. We have, indeed, ever since the arrival of this most precious gift, observed a great change. Their understanding of the word of God, and the doctrines which it contains, has greatly increased, and the influence upon their moral conduct is manifest; for they now, more than ever, desire to regulate their walk and conversation in conformity to truly christian principles.

5. Again, the schools, which are held with both children and adults from November to April, are a most powerful means of forwarding their improvement in every thing good and profitable for them. Most of our people attend them with great diligence, and with an earnest desire to be so able to read the New Testament for themselves. There are among the children some of five and even four years of age, who read well. The severest punishment that can be inflicted on a child, is to keep him from school.

The reading of the Scriptures kindles new life in their hearts, and affords us desirable opportunities to converse with them on the meaning of one or other sentence, or word; and the explanations and remarks that ensue, are made, by the holy spirit, useful and blessed to their souls.

The whole number of Christian Esquimaux under the care of the brethren, is, at present, 705, old and young. Since the jubilee of the Mission, in 1821, upwards of 100 heathen have been added to the Christian Church.

The following remarks are from the United Brethren's Missionary Intelligence:

Besides the information contained in the foregoing letter, Brother Kohlmeister communicated many interesting particulars relative to the mission in Labrador, and especially in regard to the benefits conferred on the Christian Esquimaux, by their having been taught to read and write. During the long winter nights, and when at a distance from the settlements, at their hunting places, their most agreeable occupation is to read those parts of the Scriptures together, which by the generous aid of the British and Foreign Bible Society, have been printed for them. As there are some who have not acquired this proficiency, having become converts at a more advanced period of life, the children or young people read aloud, while the rest are quietly mending their tackle, or sitting down and doing other work. They also delight to join in hymns, of which they easily learn the tunes. Many of the women and children having sweet voices, their singing is very delightful and affecting, nor is there any danger of their abusing this precious gift for improper purposes, as the use of music is altogether confined to the service of religion. Many of them show great capacity for learning to play upon any musical instrument. Violins have been introduced, and French horns, and a few of them accompany the voices with great precision and devotional effect. Some of the missionaries have even succeeded in teaching them to sing short and easy anthems, in three or four parts, by which, on particular occasions, the worship of the congregation is much enlivened.

The acquisition of the art of writing, has afforded to many of them the means of intercourse with their friends in other settlements. Brother Kohlmeister says, that he has sometimes had nearly fifty short letters committed to his care by the Esquimaux, when, in this official capacity, he was proceeding from one settlement to another. These letters contain information respecting the families and friends of the writers, and, not unfrequently, edifying remarks and meditations, on religious subjects, which may have been peculiarly impressed on their minds and hearts, with exhortations and encouragements to be faithful to their Saviour. Surely, this is an astonishing display of the goodness and mercy of God in sending out his light and his truth to a benighted race, who but half a century ago were immersed in the grossest ignorance, and addicted to the most cruel vices and horrible superstitions. The missionary observed, that those things which were formerly practiced among the Esquimaux by their sorcerers and angekoks, and by which our Brethren were so much annoyed and distressed at the beginning of the mission, are at present hardly ever heard of, the heathen themselves being ashamed of them. In the Christian settlements, the very names of *angekok*, *torgak*, &c. are almost unknown to the rising generation.

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